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A STUDY OF METHODIST LITERATURE
FOR SENIOR YOUTH

A Thesis
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CHAPTER I

THE PROBLEM AND DEFINITION OF TERMS USED

The literature which a denomination puts out for the purpose of educating its membership in the Christian way in general and in the doctrinal and ethical standards of the denomination in particular should be of utmost concern to every member of the denomination. This is especially true in an age when the tenets of the faith are under constant assault from secularistic forces from without and from religious fanaticisms from within. In no area is the need of supervision of the literature more important than in the field of youth literature. Such literature must not only instruct young people in the doctrinal standards of the Church, and establish them therein; it must see to it that basic teachings are presented in a manner that meets the needs of contemporary youth.

I. THE PROBLEM

Statement of the problem. It was the purpose of this study (1) to consider briefly the kind of world youth lives in today; (2) to afford some insights into physical, intellectual, social, and spiritual needs of young people; and (3) to attempt an appraisal of the senior youth literature published by the Methodist Church.

II. DEFINITION OF TERMS USED

Methodist literature. The educational materials used in the program of the Methodist Church for senior youth is known as MYF literature. They contain Sunday school lessons, material for evening meetings, and other materials for guidance of the total MYF program. The literature makes possible a Christian education program for young people that has continuity, direction, and balance. Throughout this report the terms youth publications, youth literature, senior literature, and youth material are used as synonymous with the term Methodist literature.

Methodist Youth Fellowship. The Methodist Youth Fellowship is a vital part of the Methodist Church. Any member of the Sunday School in the Youth Department is a member of the MYF. The morning church school session and the evening fellowship hour are both considered sessions of the MYF. Members of the MYF are part of the total congregation of the Church.

Senior Youth. The term "senior youth" is used interchangeably throughout this report with the terms "teenagers" and "youth". The category includes youth aged 15 through 17.

CHAPTER II

THE WORLD IN WHICH YOUTH FINDS HIMSELF

A university professor takes answers on a "rigged" television show and lies to a grand jury but is let go because of his "frankness;" two young men are forced to leave high school because of promiscuous sex relationships with members of the opposite sex; a young boy speeds along the highway in a stolen car and collides fatally with another car; a father under the influence of alcohol kills his wife and children; and teenage gangs dressed in black leather jackets and under the influence of narcotics attack and rob a poor defenseless storekeeper. The daily paper is full of this kind of news. Although newspapers and magazines can be expected to capitalize on the sensational, it is everywhere recognized that "the time is out of joint."

Man's scientific achievements have progressed far beyond his moral and spiritual attainments. Take the matter of speed for example. Cars are built to travel twice as fast as they did fifteen years ago. Roads have not been improved to take the speed of the automobiles and therefore the accident rate is increasing rapidly. The power in the engine is too frequently not matched with control from behind the wheel. This is an age of speed.

When the first jet plane broke the sound barrier men

were startled. Now the sound barrier is taken for granted. The jet plane is no longer news. Rocket ships are being built that move with lightning-like rapidity. A recent article in Newsweek magazine reported a big step ahead in air travel:

The snug cockpit of the X-15 rocket ship--the hottest seat in aviation today--got a new occupant last week. His name is Joseph A. Walker, a graying 39-year-old farmer boy from Washington, Pa., who took his first airplane flight nineteen years ago in a Piper Cub. . . . Now, with the first X-15 turned over to the Air Force and the National Aeronautics and Space Administration, Walker and White will push the X-15 to its full potential: 100 miles high at speeds up to 4,500 mph.¹

This factor of speed, it is feared, may some day be used against the enemy in a third World War. Many hope that it will be diverted into channels of domestic usefulness. As one writer forecasts:

An opportunity arises. A phone call, "roll out the Bonanza," is the next step. A get-there-faster flight follows. Hundreds of miles away you say, "How may I be of service?" A favourable decision often results. You return quickly in your 200 mph Bonanza, ready for more. That's the way of business in the '60's.²

Fear tugs at the heart of our generation. Everyone is wondering who will take the step that will set off atomic devastation. Will the shooting of a wandering tourist be

¹"From Piper Cub to X-15: The Rocksteering Farmer Boy," Newsweek, (April 4, 1960), 66.

²"Bonanza," Newsweek, (April 4, 1960), 13.

the match that lights the fuse, or perhaps a plane thrown off course by a storm, or a fishing boat journeying into supposedly neutral waters? World tension is high. Nations are trying to outdo one another in developing destructive weapons of war. They talk of peace, but they think in terms of war:

The atomic bomb (based on fission or splitting atoms) was detonated in 1945. The hydrogen device (based on fusion or joining of atoms) was exploded in 1952. Now a third kind of bomb is possible. This new bomb would use a small amount of relatively plentiful hydrogen fuel and would be primed by a conventional explosive such as TNT, rather than by the presently used atomic trigger. This makes it almost 100 per cent clear of radioactivity.³

Communism strikes fear into the hearts of Americans. It throws a dark, grim shadow over the future of our youth. Wherever it goes, war and death seem to follow right along behind it. It is a way of life that promises almost everything to those who have nothing. But first they must be willing to die for it. Its leaders smile on human suffering if only it will further the cause of Communism.

The race question dominates a great deal of the space of newspapers and periodicals. It is a problem of universal interest, arresting the attention particularly of lesser nations which must inevitably choose between a free world

66. ³"Can Weapons Be Secret?", Newsweek, (April 4, 1960),

government and Communism.

Two years ago a quartet from an American college visited Germany in an evangelistic campaign, working in schools, refugee camps, and "tent meetings." One of the first questions asked by high school students in the country visited was, "What about the negroes in the United States?" They wanted to know why they were being treated the way the papers stated. They had read the stories of the treatment of the negroes in the well-publicized school situation in Little Rock, Arkansas. Their information was limited to what they had read in the newspapers.

What has happened to the youth of our nation as a result of racial "exhibitions"? They are at a loss to know what to do. They do not know which way to turn for the answers to their questions, and they do not know what side of the race question to uphold. The southern Negro used to be contented to have his "sandwich" handed to him out the back door of the store, but the day has come when he is no longer happy to have those "sandwiches" even though they do reach "monumental proportions." The law of the land, he finds is on his side:

The law has urged him into the very center of American middle-class society, the public school. Having gained this, the Negro now wants to sit down at the counter. The lettuce there may be wilted and the egg salad watery, but the Negro knows his posture will make him a first-

class citizen.⁴

A recent article in Life magazine (March 28, 1960) is suggestive of a widespread feeling in the South toward the Negro. It tells of five Negro students who had their pictures taken while kneeling in prayer for civil rights legislation in a Birmingham, Alabama park. Several days after the pictures (with names) appeared in the paper, violence struck the home of one of the Negro students. Robert Jones, who lived with his 48 year-old mother and his 18 year-old sister. As the account runs:

Eight or nine men stormed in. "You better give us that boy," shouted one man to Mrs. Mattie Mae Jones, "'cause if you don't we're going to kill you." "You'll have to kill all three of us," said Mrs. Jones.⁵

Robert was not killed and neither were the other members of the family, but they were badly beaten by clubs embedded with razor blades.

This is not just a question in the South. Everyone has to take a stand on it. Teenagers debate the question of racial prejudice in the classroom, on the street corner, in the dormitory, and on panels in their churches. Ministers are being called upon to sign petitions for or against integration. What the outcome of the current race trouble will be,

⁵"For Prayer, Pain--Alabamans beat up boy's family," Life, (March 28, 1960), 87.

no one can safely predict. Can Colored and White ever live side by side as equals? This is the question the youth of the nation face.

The low moral standard of our nation is the acute concern of leaders in every area of American life. The clergy and the teaching profession, in particular, are growing increasingly vocal about the situation. Their concern is attracting support from parents and youth alike.

A significant nation-wide survey made recently has bearing on our problem. Look magazine (March, 1960) undertook to assess the status of both private and public morality in the United States at the beginning of the present decade. Hundreds of Americans from all walks of life and from all types of geographical locations were questioned. Some of the findings are pertinent. The prevailing attitude with reference to morality in general seemed to be that of passivity: "Who am I to say what's right or wrong?" Most of those questioned seemed to have no definite standard of moral values. In general they evidenced widespread misapprehension of specific moral values. For instance, in a representative list of immoral practices, many placed "gossip" first. Those who saw no harm in gambling, drunkenness, or traffic violations questioned whether or not such practices were actually harmful to those who engaged in them. A majority seemed to possess

no clear idea of right and wrong. Black and white seemed to have become blurred, taking on a definite shade of gray.

But moral turpitude is by no means confined to those of low or average intelligence. Recently a young professor in one of the nation's great universities was found guilty of being a party to trickery on a national television "show." He had been regarded as an intellectual hero by the nation. When the facts of the fraud did reach the people the comments were appalling, but suggestive of moral standards in our nation. Reactions like these were common:

Said some teen-agers in an Eastern city where the juvenile crime rate rose 6 per cent last year: "After all he didn't hurt anybody. . . ." "Basically he was wrong, but those who enticed him were more wrong. . . ." A salesman said, "What's all the fuss about? It was entertainment!"⁶

There is considerable evidence on hand to suggest that our standards of morality have been changing radically in recent years. It seems that it does not matter what a man does so long as he gets by with it, or if he happens not to approve of a law that condemns his way of living. Again, if it is an accepted business practice, it is all right to do the unethical or the illegal.

Cheating among students in the classroom is too often looked on as normal--so long as the cheater is not caught.

⁶William Atwood, "The Age of Payola," Look, (March 29, 1960), 36.

Grade marks seem to be more important than ethics: Grades will get a boy out of high school into college and out of college into a job. As one writer puts it: "Today, evil is no longer shown as evil, but as part of the human condition."⁷

Group morality has taken the place of personal codes of ethics. A man does what the group sets as a standard. If he is asked why he commits an illegal act, he is likely to reply, "Everybody's doing it." Moral issues tend to be blurred to him. This moral blur is widespread.

Promiscuity in sex-relations is almost considered part of today's "normal" boy-girl relationships. There seems to be little concern for consequences. High school teenagers used to be expelled from school when they married. But now, because so many members of senior classes marry they are usually permitted to finish their course.

A recent report has it that in a small Vermont town three out of eight high school marriages were "forced," and that in one Mississippi high school class, four of the six pregnant wives were married after they became pregnant.⁸ The report states "reasons" as follows:

⁷Ibid.

⁸Ibid, 41

The reasons given by clergymen, teachers, psychiatrists, and teen-agers themselves are various: irresponsible and indulgent parents, early dating (going steady makes it all right and dissipates guilt); mobility (cars) and money; the stimulation of mass media ("they get it from all sides"); the growth of leisure.⁹

It seems that in many circles, the word "sin" is hardly appropriate with respect to the immoralities of youth. Instead, the evil is looked on as a mere mistake.

The Sixth Whitehouse Conference on Children and Youth met during the week of March 27, 1960 in Washington, D.C. There were almost 7,000 guests and delegates from all over the nation. They met together and brought into sharp focus some of the family problems the nation is facing. Questions discussed suggested that baby sitters were taking the place of parents, and that parents were too pre-occupied with leisure activities and business to carry out their parental responsibilities. At the conference facts were presented which should go far to arouse America to the need of reform in the home. Among them were these:

Twelve million children are uprooted annually because their families are moving from farm to city, from city to suburb, from job to job.

Almost one-third of all mothers with one or more children work for a living; 13 per cent of all children between 6 and 11 must find for themselves while their mothers are on the job.

The authority of the father has been weakened. He is

⁹Ibid.

merely a "pal", another boy.

One out of every seven girl-mothers between 15 and 19 is not married; teen-agers have at least 40 per cent of all the illegitimate children born in the U.S.

The family is described as threatened, weakened, imperiled, crumbled, deteriorating, and disintegrating.¹⁰

In intimating the fact that money and prestige seem to be gods of multitudes in America today, this warning is issued:

More than 50 years ago, after a lengthy investigation of corruption, Lincoln Steffens concluded that any society that conditioned people from the cradle to look at riches and power as the only goals worth seeking--whatever the cost--not only invited but insured corruption.¹¹

The task of helping youth to attain moral and spiritual adulthood in a society that has in a certain sense lost its moral objectives, is indeed a huge one. It will challenge the keenest thinking on the part of those in the church who are particularly responsible for the religious development of the young.

10"Crisis in the Family," Newsweek, (April 4, 1960), 103.

11Atwood, op. cit., 41.

CHAPTER III

UNDERSTANDING YOUTH

It is into this world of moral and ethical confusion that youth is thrust. If he does not live up to the expectations of adults he is not altogether to blame; for he is caught in an immoral maelstrom. He is the victim of an age that has worshipped at the shrine of a godless materialism. It is an age of many voices--economic, educational, religious. Today youth stands by waiting for someone to lead him out of his confused state. "Is it the army or college? Do I get married or pursue a career? Do I listen to my parents, my pastor, my teachers, or the gang? Who has the secret of happy living? What do I want anyway?"

Before one can help youth he must possess a sympathetic understanding of youth. One sees in him a bundle of problems, and a potentiality struggling for expression. Young people have their problems. They are not problem youth. One may compare youth to a cocoon ready to burst open and produce a beautiful butterfly. The butterfly never returns to the awkward caterpillar stage again. His wings are being tried as he moves out into a world he has never known before, a big new world which is brimfull of promising adventure. But along with his freedom, his potential, his opportunities, there are problems, often vicious

and vexing.

Duvall in a pamphlet entitled Know Your Teenager sees the adolescent as a paradox; he is like all other teenagers, and he is unlike all other teenagers; each one is peculiarly himself:

From the beginning he was either robust or weak, alert or quiet, sensitive or not, 'into everything' or relatively passive, friendly or retiring, responsive or aloof, big or little, tall or short, heavy or light, blond or brunette or redhead or something in between--yes, that's it--something in between all the various possibilities--something very much himself.¹²

Teenagers must come into maturity for themselves. It is a journey no one can take for them. In the process they suffer a thousand deaths of childhood habits and fantasies, and thrill to a thousand new joys in a world that is opening up to them. Making the best of what they are and the circumstances in which they find themselves is one of the greatest problems they face.

Youth is faced with a number of interrelated tasks in this business of growing up. Duvall lists some of these developmental tasks as follows:

- 1.) Coming to terms with a changing body.
- 2.) Making new friends in new ways--with both sexes.

¹²Evelyn Hillis Duvall, Know Your Teenager (Nashville Tennessee: The Methodist Publishing House), pp. 3-4.

- 3.) Stretching away from childish dependence on parents.
- 4.) Finding out what he or she can do, and training to do it.
- 5.) Answering life's biggest questions--Who am I? and What is life?¹³

An understanding of adolescent growth involves acquaintance with the four areas of adolescent personality. Adjustment in each area is necessary to the satisfactory functioning of the whole. The youth's physical needs must be met. When it is remembered that adolescence is a period of rapid growth accompanied by organic changes that bring new urges and interests the problem of successful adaptation is particularly acute. The teenager is fast coming into the possession of what is virtually a new body. Suddenly his clothes have become too small for him. The short limbs have grown long and gangling. Every part of his body has taken on enlarged proportions. The boy has found out that over a period of months he has progressed rapidly toward becoming a man. He discovers that he has to learn to live with someone who is not his old self.

Teenagers are very sensitive to these physical changes that take place. If it is not the height or weight problem, it is the skin or mouth or hands or feet. To compensate for

¹³Ibid, p. 5.

her sudden and rapid growth a girl may slump over; to appear slim she will resort to dieting. On the other hand, the boy will stretch his joints almost out of socket in an effort to appear half an inch taller; and his appetite may seem to know no bounds. The critical eye of a youth is sharply alert to the social implications of these body changes.

One of the most difficult and yet most wonderful of human adjustments comes in the maturation of sex in youth. Young people must be prepared for the emerging of the sex potential if they are to establish normal heterogeneous sex relationships.

When the Purdue Opinion Poll of 1950, covering 10,000 young people in high schools across the country, asked concerning the source of youth sex-instruction, only one third of the young people could accredit such instruction to their parents or guardians. Is it any wonder that youth in our time are betraying such a morbid curiosity in this area of their personality? Fortunate indeed are they who, as they approach adulthood, are enlightened aright in this area. As one writer says, "The lucky ones have their questions answered as they come along can more easily accept their changing bodies, and become pleasantly proud of becoming adults."¹⁴

¹⁴Ibid, p. 7.

Many moments of distress can be turned into moments of self-realization if a youth is rightly informed. Life becomes increasingly meaningful to the youth who has the good fortune of being informed about the facts of his body and its changes.

The mind of youth must be stimulated and challenged. Conditions requisite to sound mental health are to be recognized, such as experiencing success, a sympathetic atmosphere, and the cultivating of right mental attitudes. The young man is now facing life more as an individual than ever before. His mind is being exercised in making decisions that he has never before faced. At this stage in his development he can grow to think and reason for himself or else be tossed about by doubt and wait for someone else to make decisions for him. He needs encouragement and guidance in making his own decisions. His problems of right thinking will be lessened if he discovers some absolute standard of moral values that will serve to guide him. Such a standard the Bible affords.

It is important that young people develop an objective attitude toward life. As the individual's thoughts and energies are directed toward overt activities, the chances of his making a satisfactory adjustment are increased. He should early acquire a definite goal in life and be encouraged to measure his progress toward it. He must learn to face realistically his problems. Unsolved problems cause

frustration and defeat.

In the matter of vocation he stands particularly in need of guidance. There is here the problem of wide choice, the problem of personal aptitude for a given vocation, the problem of preparation, and the problem of over-crowdedness in professions.

Education is sought after by more teenagers than ever before. A college certificate is a highly-prized piece of paper. It usually stands for economic security and a more mature adjustment to life.

This youth period, often one fraught with momentous decisions, is a struggle for adjustment. As one authority writes:

Every teenager struggles to find out where he fits in. He has to discover for himself what the great minds of all time have sought--the meanings of life, and the place of man within it.¹⁵

Teenagers face many tormenting questions. They need practical answers to their questions. They need a chance to talk over their confusions. It is often during the teen-age that one makes the biggest decisions of his life.

One of the most controversial areas of teenage life is the social area. The youth likes to choose his associates. Soon he acquires the values of his group. More and more, group

¹⁵Ibid, p. 13.

influence is felt in making his decisions. In a nationwide teenage survey reported in Ladies Home Journal appears this statement: "This isn't going to please adults exactly, but the majority of teens would go along with group's code when the parents' rules conflict."¹⁶ Youth have many conduct patterns and attitudes of which they are not ashamed but which would be appalling to grandmother or grandfather, or even to mother or father: to mention just a few, smoking, social drinking, going to movies forbidden to those under the age of 16, and attendance at night clubs.

The young man has social worries within his own domestic circle. He resents being referred to as the "baby" or even the "boy" of the family. It is sometimes hard for parents to realize, and sometimes harder for them to acknowledge that their little lad is now almost a man. Too many parents still want to protect, watch over, and make decisions for their children. Where the emancipation from the "mother's apron strings" has been a gradual one, intelligently handled, there is little likelihood of a youngster passing through a prolonged period of storm and stress.

Where parental love and affection has been shown there is a feeling of security and understanding between parents and

¹⁶"Teenage Report to the Nation," Ladies Home Journal (May, 1960), 84.

youth. In this connection it is pertinent to note the three more common areas of disagreement between teenagers and parents: (1) the hour the young man comes home at night, (2) his choice of friends (especially of the opposite sex), and (3) sharing of the family car. In homes where there is a wholesome parent-child relationship, problems such as these can be discussed more freely.

Choosing friends of the same sex, fraternizing with a certain "gang" or other teen-age group, and adjustment to new social mores are somewhat new adventures for teenagers, and often the source of much frustration on the part of both parents and youth. Maturity in parents, as well as in teenagers, is necessary to successful adolescent adjustment.

The teenage years are rich in spiritual possibility. An adolescent is a spiritual being. His inner self cries out for that which is beyond him; he longs for spiritual satisfactions. The child accepts religious ideas uncritically. But with the adolescent there is a felt need of making voluntary adjustments--religious, as well as other kinds. His broadened knowledge and experience may conflict with his earlier religious teachings, and a period of doubt may follow. Standing between two worlds, the world of childhood on the one hand, and the world of adulthood on the other, he often experiences difficulty in finding his bearings

spiritually. His predicament is accentuated by the present-day controversy between science and religion; it is complicated by the bewildering variety of religious cults that bid for his attention. The youth period is a critical one for spiritual receptivity. The youngster seeks answers to questions concerning God, the world and his place in it. Attitudes toward religion are formed in the home through parents first of all. The community, the school and the church all make their contributions to the religious growth of the teenager. Prior to adolescence, life for him has been considerably stable; decisions, for the most part, have been made by others. Now, however, he feels insecure. He has need for spiritual assurance and security. How satisfying his religious philosophy is to be will depend on answers he receives to his questions. These questions need not cause undue alarm. In fact, their absence at this period should be the real cause for concern. For, as Duvall says:

This seeking...questioning...probing...rejection of "package deals" in religion...emotional sensitivity... are all a part of teenage situations which make these years potentially years of spiritual growth.¹⁷

In this matter of spiritual relationships it needs to be borne in mind that the young person is peculiarly sensitive to unreality. He who would guide him into genuine

¹⁷Duvall, op. cit., p. 26.

religious experience must see to it that his own life is in harmony with his teaching. As Bowman in Ways Youth Learn observes:

On many questions, they note in adults actions out of harmony with their words. Taught one set of convictions in peacetime, and a totally different set during war, they wonder if the church--if anybody--has a message that can be depended upon.¹⁸

Basic to one's success in guiding youth is a sound understanding of the changes that are taking place in youth: physical, mental, social, and spiritual. The church's literature for young people must be built in part at least on an awareness of these developmental changes.

¹⁸Clarice Bowman, Ways Youth Learn (New York: Harper & Brothers, Publishers, 1952), p. 16.

CHAPTER IV

APPRAISAL OF METHODIST LITERATURE FOR SENIOR YOUTH

A. THE DOCTRINAL CONTENT OF THE LITERATURE

Working with young people in the churches today calls for access to resources adequate to the needs of contemporary youth. Leaders need materials that are not only challenging but eminently practical in import. The Methodist Church has tried to keep abreast of the times in these regards; it gives evidence of keen awareness of the psychology of the adolescent mind and of the fundamental needs of young people. A look at some of the materials which it offers workers with youth suggests the extent to which the needs of the youth are being taken into consideration.

In connection with the age group 15 through 17 the Church provides a number of religious periodicals. Outstanding among them are the following:

Studies in Christian Living, for Sunday school classes of senior-high youth. Published four times a year--fall, winter, spring, summer--it contains study material which is organized into one or more units a quarter.

Roundtable, a monthly magazine for MYF council members and adult counselors. It contains materials for the evening meetings of the MYF; a "Council at Work" article, along with other information about the youth program, including the program areas and the Methodist Youth Fund; it also furnishes suggestions for worship.

Workers With Youth, a monthly periodical for teachers, adult counselors, directors of Christian education, and

other workers with seniors. It contains teaching helps for Sunday morning; counselor's notes for evening meetings; worship materials; and articles of general interest to those involved in the youth program of the church.¹⁹

The literature needs of course to be examined with reference to the doctrines of the Methodist Church. The doctrines of the Church are found in the "Articles of Religion" in the Discipline of the Methodist Church. Every four years a new edition of the discipline is published, providing for major or minor revisions. This paper is concerned chiefly with the major doctrines as they pertain to the building of a strong faith in youth. These doctrines, as stated in the Discipline for 1956 are as follows:

Of the Word, or Son of God, who was made very Man.
The Son, who is the Word of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed Virgin; so that two whole and perfect natures, that is to say, the Godhead and Manhood, were joined together in one person, never to be divided; whereof is one Christ, very God and very Man, who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for the actual sins of men.

Of the Resurrection of Christ.
Christ did truly rise again from the dead, and took again his body, with all things appertaining to the perfection of man's nature, wherewith he ascended into heaven, and there sitteth until he return to judge all men at the last day.

¹⁹J. Emerson Ford (ed.), Youth Planbook 1958--1959, (Cincinnati: The Methodist Publishing House), 35.

Of the Sufficiency of the Holy Scriptures for Salvation.
The Holy Scriptures contain all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation. In the name of the Holy Scriptures we do understand those canonical books of the Old and New Testament of whose authority was never any doubt in the Church.

Of Original or Birth Sin.
Original sin standeth not in the following of Adam (as the Pelagians do vainly talk), but it is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually.

Of the Justification of Man.
We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings. Wherefore, that we are justified by faith only is a most wholesome doctrine, and very full of comfort.

Of Good Works.
Although good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgments; yet are they pleasing and acceptable to God in Christ, and spring out of a true and lively faith, insomuch that by them a lively faith may be as evidently known as a tree is discerned by its fruit.

Of the One Oblation of Christ, finished upon the Cross.
The offering of Christ, once made, is that perfect, redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual; that there is none other satisfaction for sin but that alone. Wherefore the sacrifice of masses, in the which it is commonly said that the priest doth offer Christ for the quick and the dead, to have remission of pain or guilt, is a blasphemous fable and dangerous deceit.²⁰

²⁰Doctrines and Discipline of the Methodist Church 1956
(Nashville, Tennessee: The Methodist Publishing House, 1956).

In accordance with the doctrines of the Methodist Church certain goals and experiences for youth have been proposed by the Editorial Division of the General Board of Education of the Methodist Church. Methodist youth literature seeks to promote these experiences and goals in the lives of the young by introducing them into the lessons throughout the year. The goals and experiences are enumerated thus:

GOALS

- Growing faith in God, Father and Creator,
- Commitment to Jesus Christ, Son of God.
- Understanding of the Bible as a revelation of God.
- Increased knowledge of the mission of the Church.
- Acceptance of obligation for fellowship and service in the church and society.
- Growth in Christian family life and boy-girl friendships.
- Growing sense of obligation for the outreach of the gospel.
- Growing knowledge and acceptance of basic Christian beliefs.

EXPERIENCES

- Worship in home and Church.
- Study of the Bible and the history and mission of the Church.
- Fellowship and service in the total life of the church; youth program; stewardship of time, talents, and money.
- Christian fellowship with other churches and groups.
- Activities affording training for responsible Christian leadership.
- Family life and social relations among other youth.
- Choice of and training for Christian vocations.²¹

The writer examined significant, contemporary Methodist youth literature against the background of these doctrinal standards. A study was made of the aforementioned youth

²¹Editorial Division General Board of Education, Goals and Materials for Christian Teaching in Methodist Church Schools, (Nashville, Tennessee: The Methodist Publishing House, 1959), 17.

publications Studies in Christian Living, Roundtable, and Workers With Youth for the year 1958--1959 to discover particularized treatments of the doctrines in point. Pertinent excerpts from the doctrinal discussions are herewith furnished.

SON OF GOD

The "Articles of Religion" state the belief that the Son and the Father are one, and that Christ the Son took on the form of man and was the supreme sacrifice for the original guilt and actual sins of men. In Studies in Christian Living (Winter, 1959) this excerpt is recorded:

So Christians have said Jesus is a man. But he is more than a man. He is also the Christ. God has sent him as a revelation of what God Himself is like. He is really a part of God.²²

In the teacher's guide Workers With Youth (Feb., 1959) is found this statement:

Jesus Christ is the Son of God! That statement, which is the theme of the New Testament--in fact of the entire Bible--packs more power than all the atom bombs. In Christ, God was present on earth in human form, revealing himself in love and mercy that he might draw all men to him. . . . Through Christ we know that God cares about men and intends that they should care about one another.²³

²²Robert Roy Wright, "Jesus Christ, Saviour and Lord," Studies in Christian Living, (Winter, 1959), 42.

²³"Jesus Christ, Saviour and Lord," Workers With Youth, (February, 1959), 49.

Again, in Workers With Youth (Nov., 1959), in a lesson entitled God Was In Christ are these words:

. . . But only the Christian faith maintains that God was uniquely present in the person of Jesus Christ. This one idea is basic to the beginnings and the spread of the Christian faith. It is the root, the source, from which the Christian church has grown.²⁴

RESURRECTION OF CHRIST

The "Articles of Religion" state that Christ rose from the dead, took again his body, and ascended into heaven where he waits to judge all men. The senior youth literature in several lessons speaks factually of the bodily resurrection of Christ, as for instance in Studies in Christian Living (Winter, 1959):

The story of Jesus did not end with his death. The little band of faithful followers discovered that he was not really dead, but that he had risen again. Before long they were confidently preaching, "This Jesus God raised up, and of that we all are witnesses. . . ." ²⁵

Workers With Youth (March, 1959) corroborates this statement:

The Christian's belief in life eternal is closely related to his belief that, for the child of God, life has meaning and purpose. The answer to pessimism is Christ, risen and alive forever.²⁶

²⁴"God Was in Christ," Workers With Youth, (November, 1959), 49.

²⁵Robert Roy Wright, "Jesus Christ, Savior and Lord," Studies in Christian Living, (Winter, 1959), 41.

²⁶"Belief in Life Eternal," Workers With Youth, (March, 1959), 46.

SUFFICIENCY OF THE HOLY SCRIPTURES FOR SALVATION

Since the "Articles" state that the Bible is basic to man's faith, the literature is to be examined with utmost care against this teaching. The Methodist publications for seniors evidence much concern that the Bible be regarded as the supreme authority in matters of faith and practice. Two extracts reveal this emphasis. One is from Studies in Christian Living (Winter, 1959):

There is no guarantee that we will hear God when we read the Bible. "You search the scriptures, because you think that in them you have eternal life;" exclaimed Jesus once, almost in despair, " . . . yet you refuse to come to me that you may have life." (John 5:39,40) He was speaking to men who knew everything that was in the Bible. But they did not hear God speak when they read it.

We hear God speak through the Bible only when we are ready to listen to him.²⁷

The second extract is from Workers With Youth (Feb., 1959):

The Bible is the story of how God has increasingly revealed himself to men as they were able to understand his nature. . . . To the Christian it is the Word of God. The Christian turns to the Bible as the source of his religious beliefs. It is his resource for both faith and action.²⁸

ORIGINAL SIN

The "Articles of Religion" assert that man is by nature

²⁷Robert Roy Wright, "The Bible--the Source of Our Belief," Studies in Christian Living, (Winter, 1959), 32.

²⁸"The Bible--the Source of Our Belief," Workers With Youth, (February, 1959), 44.

far removed from original righteousness and that he is continually inclined toward evil. In Studies in Christian Living (Winter, 1959) appears supportive evidence of this doctrinal stand of the Church:

Christianity says that man is also a sinner. Man, we said, is a part of nature. Like the animals, he is born, he struggles to make a living, and he dies. Yet man is also more than nature. . . . We find it very difficult to trust God perfectly. We also try to find security in other ways. This refusal to put all our faith in God we call sin. The individual things we do to avoid basic insecurity we call specific sins. They are really the symptoms of sin itself.²⁹

JUSTIFICATION OF MAN

The Church affirms that faith in Christ as Lord and Savior is the only means by which man can become righteous before God. The senior youth literature is explicit concerning this justification. In an issue of Workers With Youth (Feb., 1959) the purpose of the lesson is "to lead the class to a realization of what it means in their lives for Jesus Christ to be the Son of God, their personal Savior and Lord."³⁰

The experience of salvation brings with it a new relationship with God. Wherever and whenever men do recognize that Jesus is the Christ, they find they have also achieved a new relationship with God.³¹

²⁹Robert Roy Wright, "Jesus Christ, Savior and Lord," Studies in Christian Living, (Winter, 1959), 42.

³⁰"Jesus Christ, Savior and Lord," Workers With Youth, (February, 1959), 49.

³¹Wright, loc. cit.

GOOD WORKS

The Church in its "Articles" teaches that good works follow justification and are the fruits of faith. A lively faith is known by works observed in the life of the believer. A lesson on "Christian Love in Society" in Workers With Youth (June, 1959) seeks to impress youth with the need for Christian service:

God offers his help to the whole personality--to the "body" as well as the "soul" or "mind". Jesus rescued men from the evils of bodily ills as well as sin. If we in the church are to follow him, we must carry on his work of healing as well as his work of preaching. A Christian society will provide ways of caring for the weak, the infirm, the helpless, the sick, the troubled. But the main thing we have to offer is love, which uplifts the flesh as well as the spirit.³²

Methodist youth, in an effort to put Christ's teachings into action, have set up a special program of sharing their material wealth with those in need. The youth literature devotes a number of lessons a year to information about a special fund for helping those in need both at home and overseas. This fund is the exclusive responsibility of the Methodist Youth Fellowship. Pledges and givings are made to the Methodist Youth Fund, the general aim of which is stated thus:

MY Fund gives Methodist youth an opportunity to start now in helping to build a Christian world. Conflicting ideologies are being offered as ways of life to tired, frustrated, suffering humanity; the Methodist Youth Fund

³²"Christian Love in Society," Workers With Youth, (June, 1959), 40.

helps to make known the way as brought to us by the life and teachings of Jesus. . . . It helps in a program of missions, Christian education and youth work.³³

OBLATION OF CHRIST

The death of Christ on the Cross, says the Church, was the satisfaction for the sins of all men. An article in Workers With Youth (March, 1959) indicates the position of Methodist literature concerning this teaching:

At the heart of the Christian religion is the cross on Calvary's hill. Without the crucifixion of Jesus, the divine action of Redemption would have been left undone. Through the centuries and throughout the world, men would have been left alone with their sin and despair. In strange ways, they would have continued their appeals to God in the search for pardon regarding their sins. By offerings of fruit and meat, by painful practice of self-punishment and discipline, they would seek to appease Deity. How glad we may be that all of this grief and anxiety were displaced by the wonder of the cross.³⁴

In Studies in Christian Living (Winter, 1959) is a statement typical of the position taken by the literature on the relationship of the Cross to the Resurrection:

The two belong together. If we take the Cross by itself, we might think that God had deserted Jesus.

The Cross, then, is not a sign that God does not care. It is a sign that God does care! Our faith lets us know that God is undiscourageable love.³⁵

³³How to Promote MY Fund, (Nashville, Tennessee: Methodist Youth Fund), 2.

³⁴Clarence W. Seidenspinner, "The Crucifixion," Workers With Youth, (March, 1959), 2.

³⁵Robert Roy Wright, "The Meaning of Salvation," Studies in Christian Living, (Winter, 1959), 48.

But lesson materials for senior youth do not always seem to conform to the doctrines of the Methodist Church. For instance, in this writer's opinion there is a lack of forthrightness in connection with the doctrine of original sin. The Methodist Discipline states that unregenerated man is continually inclined to evil. The senior youth material occasionally makes a statement to the effect that all men are the children of God, without stipulating just what this concept means. Puzzling statements such as these in Workers With Youth (June, 1959) sometimes appear:

Every man is a son of God. He is born that way, whether he is a Christian or not.

As a creature of God, man is basically good.³⁶

Surely expressions like these are at variance with the Church's position with respect to its teaching concerning the doctrine of original sin. In the light of these differences, the instructor of youth must be discriminating in his usage of materials.

In the area of Good Works the literature could perhaps lay more stress on the spiritual. Too often the appeal to help others seems to be made on the basis of mere human love, not particularly that love in the context of Christ. For instance in Studies in Christian Living (Fall, 1959) a discussion of a lesson on how to help others has this to say:

³⁶"We Are All Sons of God," Workers With Youth, (June, 1959), 44.

The first basic need is for love or affection.
 . . . Receiving such affection makes us feel valuable.
 Secondly, remember that other people are just as hungry for this affection and good will as you are, so don't be hesitant to compliment others, tell them of your admiration for them, and express genuine warmth when you feel it.

The third thing is most important from the Christian standpoint. . . . She (Verna) found a sense of worth as she gave herself wholeheartedly in a work for others.

We should grow in ability to love so that eventually our concern will touch every human being in the world whom we thus regard, not as a stranger or an adversary,
 . . .³⁷

As for attitude toward the Bible, it appears to this writer that again the literature could state more clearly the historic position of the Church. Man's part in setting forth the scriptures sometimes eclipses the supernatural agency, a condition which could place the authority of the Holy Scriptures in a precarious position. In this connection a quotation in Workers With Youth (Feb., 1959) reads thus:

If a story or poem or bit of history moved men to want to serve God and helped them to understand the best that men knew of his nature, it was treasured as sacred writing. Gradually the worthy writing that held spiritual truth was kept and the unworthy was rejected.³⁸

B. THE CONTENT OF THE LITERATURE IN RELATION TO THE WHOLE PERSONALITY

Senior youth literature provides for the development

³⁷Jeff and Sheila Campbell, "Everybody Must Grow," Studies in Christian Living, (Fall, 1959), 31.

³⁸"The Bible--the Source of Our Belief," Workers With Youth, (February, 1959), 45.

of the whole personality. No major aspect of personality is neglected: physical, intellectual, social, or spiritual. An outline of the topics covered by the literature for one year indicates this spread. No one lesson, of course, deals exclusively with any one phase of personality. Yet although there is often in individual lessons a wide appeal to the whole man, nevertheless these same lessons are likely to focus particularly on one area of personality. Every lesson, of course, has a spiritual emphasis.

For our purpose, only the unit themes, together with the number of lessons devoted to each unit, will be listed rather than the listing of individual lesson topics as such. First the outlined materials from Studies in Christian Living, for youth morning sessions, are presented; then those for evening sessions are listed, in Roundtable. These outlined materials are herewith transcribed verbatim as found in Youth Planbook;³⁹ they cover the period October 1958 through September 1959:

STUDIES IN CHRISTIAN LIVING
Sunday Morning Sessions

GOD'S WORD TO MAN (10 sessions--Christian Faith).

³⁹Youth Planbook 1958-1959, Department of Church School Curriculum, The Methodist Publishing House, 1958.

This unit will trace the continued story told throughout the Bible of God's efforts to make himself known to man and of man's response to God. The story begins with God's revelation of himself to Abraham, Moses, and the nation Israel; through the Prophets; and finally in Jesus Christ and his Church.

The main appeal of this unit is intellectual. The theme calls for answering questions concerning the authority of the Bible and concerning the basics of a well-grounded faith.

WHAT MAKES A HOME CHRISTIAN (3 sessions--Christian Fellowship). How important is the family in helping us grow toward full Christian maturity? In what ways does Christian family life help hold society together? . . . What is the Christian view of marriage? . . .

The cultivation of the Christian social personality is given primary stress in this unit of lessons.

CHRISTIANS IN BIBLE LANDS (4 sessions--Christian Outreach). With the Middle East in the headlines, these four sessions will describe the various Christian groups at work in these tension spots. . . . The Christian approach to the Moslem world will be interpreted. . . .

This unit puts emphasis on the spiritual concern Christians should have for those who are not Christian.

GREAT CHRISTIAN BELIEFS (9 sessions--Christian Faith). Helping you answer the questions, What do Christians really believe? is the aim of these sessions. Here also is a chance for you to relate these basic beliefs to experiences of senior-high young people, thus helping you see that beliefs matter in daily living. . . .

The mind of every teenager must have questions about his faith answered in an intelligent way.

ADVENTURING IN PRAYER (5 sessions--Christian Faith).

This unit will discuss the Christian view of prayer and what it can mean for the lives of seniors. It will encourage them in the practice of both private devotions and corporate prayer.

Prayer is one phase of the spiritual life that no growing Christian can ignore.

THE MARKS OF A CHRISTIAN SOCIETY (8 sessions--Christian Citizenship). This unit of study will make clear the ways in which the institutions of our modern society are rooted in ideas springing from Christian faith. . . . Guidance will be given for considering the opportunities and obligations of the Christian citizen in today's world.

The social concern of every Christian must be quickened in order for his witness to be all it should be for Christ.

THE CHURCH AT CORINTH (5 sessions--Christian Faith). In these five sessions you have the opportunity to explore some of the life and times of the early Christians in the Greek city of Corinth, understand the problems facing the young church there, sense the depth of Paul's faith and zeal in his missionary work; and discover new insights about your responsibility in the church.

The exposition of a faith that stands the tests of everyday living, especially when the element of persecution is present, furnishes much enlightenment and inspiration to those who follow after.

THE CHRISTIAN FELLOWSHIP (8 sessions--Christian Faith). This unit will help you answer such questions as: What is the church? What is the purpose of the church? What is the relationship of the church to the community? . . . How does the Methodist Church differ from other churches? . . . What do Methodists believe?

Being able to give an intelligent apology for one's faith is mandatory on the part of the Christian.

ROUNDTABLE Sunday Evening Sessions

Youth participates to a greater extent in the evening meetings than is the case with the morning sessions. The lesson topics for the evening are more personal and lend themselves more to youth planning and participation. Here the units of study are for convenience grouped under the personality aspect primarily concerned: physical, intellectual, social, and spiritual.

PHYSICAL

IT'S NOT YOUR LIFE (3 sessions--Christian Witness). How can we discipline ourselves? Does Christian Stewardship involve all areas of life? What about the mind and body?

CHRISTIAN STANDARDS FOR RECREATION (2 sessions--Christian Fellowship). A discussion of the Christian approach to recreation.

INTELLECTUAL

STORIES OF TRUTH (3 sessions--Christian Faith). Through a study of some parables in the Old and New Testaments, you will be able to understand how men of a particular time interpreted truth.

THE BIBLE: LET'S USE IT (2 sessions--Christian Faith). Difficulties most young people have in reading the Bible.

KNOWING OTHER DENOMINATIONS (4 sessions--Christian Fellowship). This unit will help seniors know a little about the history, doctrines, and contributions of the major Protestant "families."

CHRIST FOR ALL THE WORLD (3 sessions--Christian Outreach and Christian Fellowship). These programs offer good possibilities for special variety, making use of art, music and literature to show how people around the world have responded to Jesus Christ.

IDEAS AND ATOMS (1 session--Christian Citizenship). This program will help seniors see the power that is present in man's mind.

SOCIAL

CHRISTIANS IN ONE WORLD (3 sessions--Christian Outreach). What scientific, technological, political and economic factors today say about man's need for world community; what the Christian faith says about men's need for living as brothers.

THE ART OF FRIENDSHIP (3 sessions--Christian Fellowship). This unit gives opportunities to discuss how our Christian faith helps us in our experiences of friendship.

CLASSROOM CHRISTIANITY (2 sessions--Christian Citizenship). These programs will help young people understand how Christian commitment may affect a student's attitudes and actions.

LOOKING AHEAD (1 session--Christian Faith). New Year's Sunday provides an opportune time for examining our ambitions, attitudes, and conduct.

HYMNS OF THE SOCIAL AWAKENING (1 session--Christian Citizenship). This session provides the opportunity to examine the hymns that reflect the Christian's awareness of social problems of our age.

MY PARENTS AND ME (2 sessions--Christian Fellowship). This unit gives young people help in building bridges of better understanding between them and their parents.

KNOWING YOUR NEIGHBORS (3 sessions--Christian Outreach). This unit will help seniors understand something of the background, achievements, and needs of American young people in Mexico, the Caribbean Islands, Alaska, and Hawaii.

SPIRITUAL

SACRED CEREMONIES (2 sessions--Christian Faith). The meaning of Baptism, and Holy Communion from the point of view of the Methodist Church.

EASTER EPILOGUE (1 session--Christian Faith). The events of Holy Week and Easter will be reviewed through the eyes of people who were eyewitnesses.

LIVING-PLUS (1 session--Christian Faith). What makes us feel near to God in particular experiences? This session opens the way to a discussion of some of the deeper meanings of events in the lives of seniors.

HOW DOES A CHRISTIAN MAKE DECISIONS? (4 sessions--Christian Faith). These programs will help seniors understand that Christian love and concern for persons is the basis for making each decision in life.

THOU ART MINDFUL OF HIM (1 session--Christian Faith). This program will help us understand the unique place of man in God's creation.

The outline of unit studies in the course of a year is indicative of the fact that the major areas of youth development are by no means neglected in senior youth literature. Some themes may not be too adequately developed in their treatment, and some may be lacking in spiritual emphasis, yet these problems need not prove insurmountable, given a topical framework within which to work.

C. THE FORM OF THE LITERATURE

All-important as is the content of the materials youth use, the form in which these are presented is highly significant. No matter how valuable the content may be, if it is not presented in an interesting way, and if it is not closely related to the life of youth, it will hardly be received into the heart and life of the teenager. Clarice Bowman puts it this way: "There is no such thing as learning apart from living, with the vague ideal of applying later. Learning is the very stuff of living and living is the very stuff of learning!"⁴⁰

To assist in the presentation of the senior youth literature the Department of Church School Curriculum distributes annually the Youth Planbook. This text gives a complete listing of all the lesson topics, themes, and suggested resources to be used for the whole year. This means that local plans may be made well in advance: speakers may be contacted and extra materials ordered.

Just as with any other book of suggested procedure, the Planbook can be abused by those who use it. It sometimes happens that a leader makes superficial use of the suggested plans because he himself has failed to study them conscientiously in the light of the needs of his particular group.

⁴⁰Clarice Bowman, Ways Youth Learn (New York: Harper & Brothers, Publishers, 1952), p. 64.

They who would instruct youth need to be aware of the specific needs of youth, and they need to adapt suggested lesson plans in the light of the personality of the individual group.

An agreeable feature of the senior literature is the varied types of presentation offered by the Planbook. This is an accommodation to individual differences, and it also affords protection against monotony. It thus helps create a worthwhile learning situation. The Planbook makes use of approaches such as group discussion, buzz groups, visual aids, lectures, field trips, drama, music, and research. Variety of approach is good theory and can be richer in practice than the written page suggests. Occasionally, for lack of a good leader, youth sessions with the literature leave much to be desired. Sometimes the suggested plans anticipate too much in the area of trained leadership. This is especially evident in the work of some of the rural churches.

To give some idea concerning the varied programs and program techniques which Methodist youth have access to in their literature, the writer submits several programs as they are found in Roundtable (June, 1959)

Never a Dull Moment:

If you asked most people to name the church vocations they think of, they probable would stop after naming the ministry, missionary work, and perhaps Christian education. The purpose of this meeting and the one for next week is to help your MYF members get some idea of the varied and fascinating kinds of work there are in church-related careers. Why are there so many church-related jobs? And are there enough trained people to

fill them all?

This first meeting will really be a church careers conference. Through the presentations of a panel of qualified adults, members of the MYF will take a look at what is required for certain church careers.

When you invite each panel member, explain to him the purpose of the unit and make clear to him exactly his part in the program.⁴¹

Opportunity Unlimited:

Continuing the topic of church careers begun last week, this program is planned around a skit involving five young people who take the parts of three boys and two girls and the counselor or an adult who takes the part of the chairman. You can alter the number of each if you wish by giving any character a name to indicate a different sex. These persons probable cannot memorize their parts. They can be seated around a table, one at each end and four facing the group; and they can probably glance at their scripts for guidance without being too obvious. However, they should be familiar with the Roundtable material; and they should rehearse the skit at least twice. Note that a blackboard or large flipsheet for use during the meeting is essential.

Plan to have a resource person, perhaps your minister, help with the discussion at the end of the skit.

Note that in the skit Jim refers to Methodist Service Projects. This pamphlet contains a listing and description of the kind of volunteer and full-time jobs in The Methodist Church. A copy of this booklet should be supplied to any one who is to serve as resource person for this session.

Also copies should be available for any MYF'er interested in full-time or part-time church-related work.⁴²

We're All Gardeners:

The programs for this Sunday evening and next Sunday deal with the Christian's concern for conservation. . .

It concerns you more than you probably realize.

There are some excellent films that you may want to use for one of these programs. . .

⁴¹Wilmina Rowland, "No Time Clocks Allowed," Roundtable, (June, 1959), 25.

⁴²Ibid. 2).

. . . You may, on the other hand, have persons in your community who can serve as resource persons during your meeting. Check your county soil conservation office.⁴³

Thus the youth literature provides variety of subject matter and variety of procedure. It induces individual initiative in the group worship setting. Youth assume individual responsibility for the various parts of the worship programs through planning and through direct participation in the services. Through this participation youth's concept of God matures, his character develops, and his capacity for service increases.

⁴³Leo Rippy, Jr., "Please Replace," Roundtable, (June, 1959), 34.

CHAPTER V

SUMMARY AND CONCLUSIONS

This thesis has attempted first of all to show something of the kind of world in which our young people find themselves. Secondly, youth needs were discussed in the light of certain aspects of personality: intellectual, physical, social, and spiritual. Next, recent Methodist literature for senior youth was viewed against the doctrinal standards of the Methodist Church as these are found in the Church's "Articles of Religion."

The writer came to the conclusion that although the youth literature for the most part confirms the doctrinal position of the Church, it is at times vague and indecisive where it ought to be forthright and unequivocal. The literature, when examined in respect to how ~~freely~~ it provided for the guidance of young people in their spiritual, intellectual, physical, and social development, was found to be ample.

It is this writer's opinion that although the youth literature of the Methodist Church does on occasion lack clarity and force in its presentation of the Church's basic doctrines, it is nevertheless in general an affirmation of these doctrines.

"God Was In Christ," Workers With Youth, (November, 1959), 49.

How to Promote MY Fund. Nashville: Methodist Youth Fund. P. 12.

"Jesus Christ, Savior and Lord," Workers With Youth, (February, 1959), 49.

Rowland, Wilmina. "No Time Clocks Allowed," Roundtable, (June, 1959), 25.

Rippy, Jr., Leo. "Please Replace," Roundtable, (June, 1959), 34.

Seidenspinner, Clarence W. "The Crucifixion," Workers With Youth, (March, 1959), 2.

"Teenage Report to the Nation," Ladies Home Journal, (May, 1960), 84.

"The Bible--the Source of Our Belief," Workers With Youth, (February, 1959), 44-45.

"We Are All Sons of God," Workers With Youth, (June, 1959), 44.

Wright, Robert Roy. "The Bible--the Source of Our Belief," Studies in Christian Living, (Winter, 1959), 41-42.

Wright, Robert Roy. "Jesus Christ, Savior and Lord," Studies in Christian Living, (Winter, 1959), 41-42.

Wright, Robert Roy. "The Meaning of Salvation," Studies in Christian Living, (Winter, 1959), 48.